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Hawaii
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HAWAIIAN MISSION CHILDREN'S SOCIETIES

LIBRARY

COLLECTED BY

GOVERNOR GEO. R. CARTER

"Honor thy father and thy mother: that thy days may be long upon the
land which the Lord thy God giveth thee—"

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"Religion is not an end but a means."

Hawaiian Mission Centennial Celebration

1820-1920

HONOLULU, APRIL 11-19, 1920



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Hawaii's Literary Treasure House

By ALBERT P. TAYLOR.

HAVE you seen former Governor George R. Carter's library which he collected for the Hawaiian Mission Children's Society, popularly known as "Cousins' Society?"

He tells this interesting story of its origin. When Governor of the Territory of Hawaii in 1903-1907, he was shown an early report of the Department of Education which told of works printed in the Hawaiian language and said that many of the earlier editions of the school books, printed by the Missionaries, had disappeared and it was impossible at that time to present a list of them; and Mr. Carter thought if it was impossible around 1860 to make a list of bibliography of Hawaiian publications, it might not now be impossible. Any way, it presented an interesting problem and offered an interesting hobby to divert a busy man.

BOOKS IN HAWAIIAN

The Hawaiian language is disappearing and some day works in Hawaiian will be a curiosity. Mr. Carter began the collection of them as well as the records of their publications, and for a time items in Hawaiian were the only things that interested him, with the result that his collection of these works is the largest in existence; among them he has some exceedingly interesting material. Of course, the earlier ones are closely identified with the Missions, for the language was reduced to writing by the missionaries and the Mission Press did most of the government printing in those early days.

His interesting items in Hawaiian are many, among which is the Hymn Book of 1823. This little volume with tortoise shell covers, which you can put into your pocket, and evidently prepared for royal use, Mr. Carter found on a back shelf at the library at Yale University, not even indexed, and the librarian refused to either sell or exchange other books for it. The next day, when the Governor was seated on the platform, during the 1907 commencement exercises, President Hadley handed him the little volume and asked him to accept it as a gift from the University.

The collection has the first three editions of the Bible, the first being that huge fat volume, almost as thick as it is tall, printed in 1838, and the second edition of 1843, which is said to contain the choicest and purest Hawaiian, and, finally the third, rare edition of 1843, printed in Honolulu in double columns, of which only 500 copies were made. There is also the first edition

of the Hawaiian Testament. Parts of the Testament were printed separately, and it was not brought together into a single edition until about 1836. The first part of the earliest edition, made up of the Gospel of Matthew, was printed in Rochester, N. Y., in 1828, and in 1837 there was issued a complete new edition.

In Hawaiian laws, the collection contains a number of broadsides or edicts of the chiefs, before constitutional government was established. One of the Hawaiian Historical reports contained a prepared list of works in Hawaiian, and in that the author states that the first popular collection of Hawaiian laws was in 1840. But Professor Howard M. Ballou, who collected the larger portion of Governor Carter's library for him, found in a second-hand book shop in New Haven a little Hawaiian pamphlet, printed in 1834, containing a collection of laws, which so far as known is the only copy in existence.

Mr. Carter has tried to collect all the Hawaiian school books, and perhaps others who may read this will be equally interested, and can add to the collection. The collection is particularly strong in vocabularies and grammars. So far as known all of the works in the latter line are in the collection, and to this is added the vocabularies of many of the South Sea Islands or other dialects of the Polynesian people. During Governor Carter's service with the Red Cross in France, he was able to obtain the first Polynesian vocabulary, printed in French, an exceedingly rare work. He has gathered together all the information possible about the language of the Hawaiian people, for, as he says, not only Captain Cook but many other early visitors to Hawaii were struck by the advancement of this race over all others in the Pacific. The Hawaiians understood the value of a contract; they kept their bargains better than other races, an indication of progress and advancement. Their irrigation work showed the capacity for community or united action, not only for economic purpose—and this step in advance of those who would only learn united action for the purpose of defense or war.

EARLY PRINTING

Turning from Hawaiian to the early printing in English, Governor Carter's collection has some exceedingly interesting and rare items, so much so that the Hawaiian Historical Society had published in one of its papers illustrations of a number of the items. When the first printing press was set up in 1822, Captain James Hunnewell gives an account of the incident, and says that the Premier, or leading chief, turned the press and struck off the first sheet of printing material this side of the Mississippi in 1822, and this was a single sheet containing the alphabet. The

first impression was taken by the chief, the second by Mr. Bingham, and that he (Mr. Hunnewell) took the third and later gave it to the American Board of Foreign Mission in Boston. This copy has been lost. Any way, Governor Carter is of the opinion that any one of these little sheets may yet be discovered.

The first periodical or publication this side of the Mississippi River was "Ka Lama Hawaii," a little weekly paper published at Lahainaluna, and appeared first on February 14, 1834. The first volume contains twenty-five numbers, and is one of the collection's most valued items.

Turning from Protestant publication to Catholic literature, the collection contains the first Catholic publication, a catechism printed in Macao in 1834 and bound in tapa cloth,—a rare and exceedingly interesting item. Professor Alexander told Mr. Carter that at one time the French government, interested in the spread of Catholic faith, sent out an expedition for which there had been prepared printed literature for use in the different Islands of the Pacific. This expedition was wrecked off the coast of South America, and it was his belief that possibly somewhere in France there would still be copies of such of these works as were printed in Hawaiian, but no one yet has found any of them.

It seems that in 1833 the missionaries began printing for the Hawaiians a daily food, called "Ka Ai o ka La," and this was published annually up to 1860. The collection contains an example of every year, only one or two years lacking, and in this connection it is interesting to note that Governor Carter has one of these printed by the Catholics at Nantes, in France, which was presented to him by Bishop Libert. The year, however, is not given.

PRINTING PRESS SUPREME

A particularly interesting and perhaps one of its most valued possession, is a complete collection of the printed minutes of the annual meetings of the Missions from 1830 to 1853, and in these little pamphlets also appeared minutes of the Hawaiian Association of ordained ministers which run from 1823 to 1853.

After an annual meeting, the members of the Mission scattered to their various stations throughout the Islands, and in order that each should have a record of what had been decided at the annual meeting, a small number, first, only twenty of these extracts of the minutes, were printed and sent out, not for general circulation, but for the private use of the missionaries. Later on, there were as many as sixty of these copies printed, so that it has been very difficult to get a complete set of them. They

contain much valuable information, such as a report of the printing committee showing what was printed each year.

Another interesting thing is the gathering together of the letters and circulars sent out from Boston, when, with a mail arrival here it was found expedient to print copies of the letters received and send them out to each of the stations. How many were printed, no one now knows, but there are two neat little volumes containing the General Letters to the Sandwich Islands Mission from the year 1831 to 1860.

Then comes a complete set of the reports of the Hawaiian Mission Children's Society which run from 1853 on to the present day. As is so well known, this society published a quarterly in the early days, called "Maile Wreath" and the Governor has a bound volume containing all the known numbers of this interesting literary effort, beginning with September, 1855, and ending with October of 1868. The collection is particularly interesting to the Governor as his father and mother were editors of this paper, and has been able to recognize a number of editorials written by his father. In some instances, the poems and editorials show the author in pencil.

It seems there was a Hawaiian Missionary Society started in 1852 and it was given up in 1863. This collection contains a complete set of the printed annual reports of this organization.

LIFE OF OBOOKIAH

Among the early incidents leading toward the establishment of the American Mission in these Islands was the life history of Obookiah, a Hawaiian youth who was found on the steps of the church (located in the town Green), in New Haven, Conn., bemoaning the fact that his people were still in ignorance of Christianity. He was taken in hand by some of the good people of New Haven connected with Yale College and was educated. His appeal was one of the means of founding a missionary school at Cornwall, Conn. He traveled through New England asking for assistance in sending a mission to these Islands, and after his death the account of his life was printed. This library has three editions of his Memoirs. The first appeared in New Haven in 1819, and was soon exhausted and another edition printed the next year, and also the third edition issued the same year in Elizabethtown.

In the collection is a large number of pamphlets, among them many of those that are intimately connected with the early history of the Mission. There is a little pamphlet, marked, Price 25 cents, which appeared in Boston in 1819, and contains the sermon delivered at Goshen, Conn., at the ordination of both Messrs. Bingham and Thurston on September 29th of that year.

Also, there is a copy of the sermon delivered at the time of Bingham's marriage of the same year.

Then there is a very complete set of those works that appeared in "Memoriam" of the different missionaries, down to and including that of Mother Rice. Among these, one of the most interesting is that of the Life of Mrs. Thurston. Any one who feels discouraged and despondent needs only to turn to the pages of this book, published in Ann Arbor, Michigan, to be cheered up by the thought of the conditions under which she struggled in those early days. Then, also, there are the printed accounts of the Golden Weddings—there are three of these—the Alexander, the Lyman and the Lowell Smiths', and to which should be added that of Mr. and Mrs. Sereno Bishop.

RARE HISTORIES

The modern book collector would be interested in Governor Carter's five copies of Dibble's History of the Sandwich Islands, printed in Lahainaluna in 1843. The ordinary person would perhaps not note any difference, but Professor Ballou, collaborating with Governor Carter, soon discovered variations which make technically separate editions. The first work appeared without appendix, 451 pages, and somewhere Dibble wrote that while the whole edition had been printed, he could not afford time or labor to bind them and so only one hundred copies were scattered among the missionaries and those particularly interested. Mr. Carter's copy has on its fly-leaf the following inscription: "To Mrs. Lorenzo Lyons with the kind regards of the Author."

The value of this work was soon recognized, as the material it contains had been obtained by Dibble from his Hawaiian students at the Seminary in Lahainaluna. Each year as they gathered together, they were instructed to bring back all the historical information in and around their homes throughout the islands. This they were required to write down as exercises in composition, and thus much original matter was obtained by Dibble.

Evidently there was a demand created a little later and more of the edition were bound,—this time with an appendix which brought the number of pages up to 464,—and Governor Carter's copy has the bookplate in it of Mary A. Street, the daughter of Rev. Rufus Anderson, for many years the secretary of the American Board for Foreign Mission.

Later, in October, 1843, Dibble wrote to Rev. Rufus Anderson in connection with this work telling of the one hundred copies that he had shipped to Boston, and that he regrets certain errors which he states should be corrected if it was thought proper to get out another edition; and to the surprise of the

collector another edition was found where the corrections in the appendix have been made.

Governor Carter has still another edition, with the incorrect appendix, but with four engravings, as follows:

1. Kealakekua Bay.
2. Lahaina as seen from Lahainaluna.
3. Lahainaluna.
4. Wailuku.

These engravings were made on copperplate at the school, and so far as known there are only three copies of this book located that contain the four engravings.

The collection contains the little pamphlet published at the time of the inauguration of Oahu College in 1854; also a rare copy of the rules and laws for the college at the same year. There are a number of programs of the annual exercises, a complete set of which would be exceedingly interesting.

HOW IT STARTED

After collecting things exclusively in Hawaiian for some little time, there came a day at a meeting of the Cousins' Society when W. O. Smith made a motion that those present then and there found a Mission Library, and Governor Carter thereupon concluded that he would extend his collection and gather together those items that related to the missionaries. Then, later, he says, it was an easy step to include everything that related to the Hawaiian Islands and he has been urged by collectors to extend and take in everything that relates to the Pacific Ocean, but has so far declined.

In gathering the collection together, it is interesting to note the origin of many of the items. The Governor has had agents representing him in many parts of the world, and some of his rare items have come from Australia and the South Seas. In mainland America, Los Angeles, San Francisco and Salt Lake City have been important centers for collection, in addition to Chicago, Washington, Philadelphia, New York and Boston.

Before the war, a number of interesting items came from Leipzig and Berlin, and others from Florence and Rome, and of course Paris; but the Mecca of all book-collectors is of course London, and the Governor was amused to find that a London collector had a note in one of his catalogues stating that item referred to was exceedingly rare and not found in Governor Carter's Library.

Outside of those things which refer to the missionaries, there is a vast field of exceedingly interesting material. Take the life of Kamehameha I as an illustration. The Governor has from time to time set aside index cards which contain reference to the

"Napoleon of the Pacific," and he hopes some day these cards will assist in the preparation of an account of the life of this most interesting of the great characters of Hawaiian History. So far as known, the only portrait of Kamehameha was that by a Russian artist. It appeared first in von Kotzebue's voyage, published in Weimar in 1821. The same portrait appears in other editions of this work, and Hunnewell copied it in his journal of the Voyage of the Missionary Packet.

FIRST AMERICAN HERE

Turning from Kamehameha I, the Governor thinks one of the most interesting characters connected with the early history of Hawaii is that of John Ledyard, a great American explorer, who was one of the subordinates in Cook's third and last voyage in the Pacific, and therefore may have been the first American to have seen these Islands. Ledyard was a student at Dartmouth College in New Hampshire. While there, disliking its strict rules, he determined to run away back to his home in Hartford, Conn., and, therefore, cut down a tree on the bank of the river and from it made a dug-out canoe which he launched one night with the aid of his fellow-students, and alone undertook to go down the river then infested with Indians and, to him, unexplored and unknown.

The voyage he accomplished successfully, and his roving nature took him to England and was there when Cook's expedition was gotten together, and he enlisted with it. For a long time, Governor Carter was of the opinion that John Ledyard was the first American to see these Islands. It seems that after the Cook's expedition reached Kamchatka, Ledyard left it there and crossed Siberia alone on foot, the first white man to do so. Jared Sparks, president of Harvard College, wrote an interesting life of Ledyard, which was printed in 1828; Ledyard returned to his home in Hartford, Conn., and there in 1783 published a journal of Cook's last voyage.

This was the first American publication to mention the Northwest Coast and is therefore extremely valuable and rare.

It was not until Governor Carter obtained his copy of this work that he learned from it there was another American by the name of John Gore, who served as first lieutenant on the "Revolution," and not until it can be ascertained which of the two vessels sighted the Islands first can it be learned whether it was John Gore or John Ledyard that first saw these Islands.

When, under the impression that Ledyard was the only American in Cook's expedition, Governor Carter was able to purchase his autograph, and, in a beautifully bound book he has with this,

the autograph of Lord Sandwich for whom these Islands were named.

To this, Governor Carter has added the signature of Captain Cook himself—he owns a page in the Captain's hand-writing, also the autograph of Elizabeth Cook, the wife of the Captain.

During the two winters that Governor Carter was in Boston, he printed a preliminary catalogue of his collection, which he called a "working sheet." It is not complete and contains many errors. His object was simply to get into the hands of collectors a list of those things which he already possessed, an experiment which he states was not very successful, as he learned later that a better plan was to have circulars printed of those few items that he did not have and desire to purchase.

In this rough catalogue, the Governor has a foreword in which he states his intention to bequeath the library to the Hawaiian Mission Children's Society, but he has now concluded not to wait and has turned over to the Society a large part of the collection so that it may be available to its members and as an incentive for others to add to the collection. Governor Carter's intention is to keep on collecting. As he says, it is one of the best hobbies a man can ride, and has been a source of constant and developing interest to him, and he has found not only great relaxation in the work, but many of the happiest hours of his life have been spent both in the collecting and reading of the books themselves.

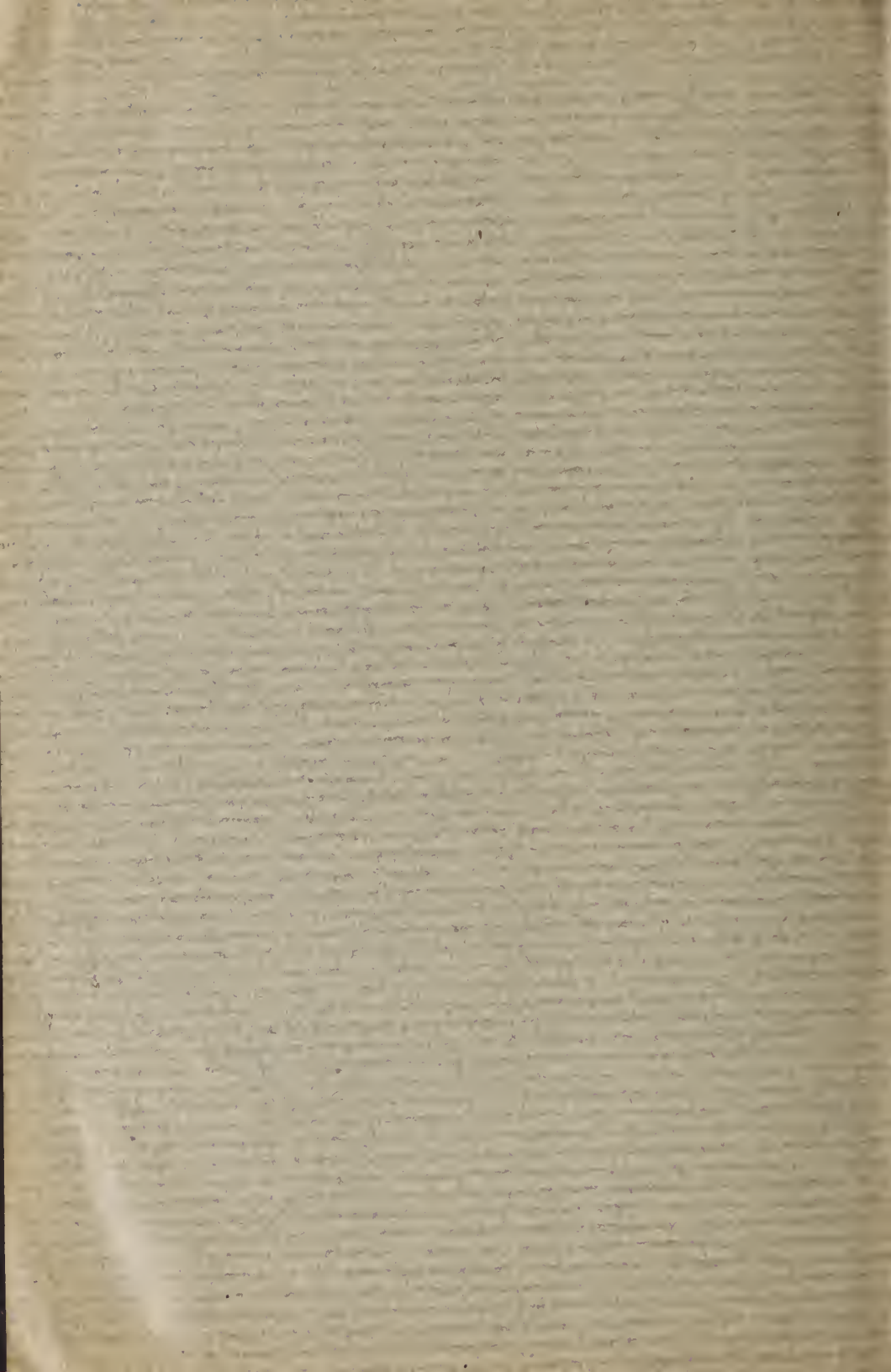
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Education in the Hawaiian Islands

A brief statement of the Present
Condition of the Public and Pri-
vate Schools of the Republic,

BY

C. T. RODGERS,
Secretary Department of Public Instruction.



EDUCATION IN THE HAWAIIAN ISLANDS.

It was a fortunate thing for the cause of education in these Islands that so large a proportion of the earlier white settlers came from the most intelligent and substantial class of English speaking people. Many of these men identified themselves thoroughly with their adopted country and took active and leading parts in guiding the infant state on its course from barbarism to civilization, and in devising a civil policy and social order to replace the aboriginal feudal despotism. In nothing is the wise foresight and breadth of view of these men more manifest than in their having made early, and, in proportion to the limited resources of the country at the time, liberal provision for education; the education, not of a small class or a favored few, but of the whole people.

Although the purpose of this paper is statistical rather than historical; intended to give results and present conditions rather than to trace in detail the steps by which these have been reached, attention may be called briefly to a few landmarks in the educational history of the country.

In 1822, about two years after the arrival of the first Christian teachers, the first spelling book was published. This may be regarded as the beginning of systematic popular education. In 1841 a school was established by the American Missionaries at Punahou, in the vicinity of Honolulu. This school originally intended by the missionaries for their own children has developed into what is now known as Oahu College. As early as 1843 the school work of the Islands was considered of sufficient importance to be organized as a department of the government and put in charge of a cabinet minister.

Within ten or twelve years from the advent of the first missionaries, schools had become general throughout the country. The seminary at Lahainaluna on Maui was started in 1831, and still exists as a government school combining academic instruction with industrial and manual training. A government reformatory school was founded in 1865, and in

the same year an Act passed the Legislative Assembly constituting a Board of Education and organizing the public school system of the country on lines so well chosen as to have served their purpose fairly well without any radical changes almost to the present time. A little over a year ago the Legislature again raised what had been for some thirty years a bureau of the government, to the rank of an Executive Department, making the Minister of Foreign Affairs ex-officio Minister of Public Instruction, and associating with him six Commissioners, the Minister and Commissioners together constituting a Board having full control of all public educational interests.

It will be seen from the above that the interest of the leading men of Hawaii and of the Government as such in the cause of popular education has not been at all of a spasmodic or fitful kind, but has represented a settled policy, pursued systematically and persistently for over half a century.

As a result of this policy, we find education in the Hawaiian Islands today to be universal, compulsory and free. The law makes it obligatory upon all children between the ages of six and fifteen years to attend school regularly unless excused for sickness or some other equally valid cause, and makes no distinction as to race, color or class. It is entirely optional with parents and guardians whether children be sent to public or independent schools, but to school they must go, and that with at least a reasonable degree of regularity.

The theory being that the Government is responsible for seeing that all children within its jurisdiction receive a certain amount of education, it follows logically that the Government should see to it that all schools in the country are in proper hands and capable of imparting the instruction required.

The Government does not undertake to exercise direct control over private or independent schools, but no such school can be established without complying with certain statutory requirements and obtaining a formal authorization from the Department of Public Instruction. A person wishing to open a school must make application in writing, furnishing satisfactory evidence as to moral character and scholarship, and have the same accompanied by a petition for such a school in the locality named, signed by a reasonable number of those whose children are expected to attend.

The compulsory attendance is enforced by means of truant officers, or school police, of whom there are one or more in each district, or between forty and fifty in all. These officers

are mostly native Hawaiians, with an occasional Portuguese or Chinese in localities where children of those nationalities are most numerous.

These officers visit the schools regularly, get the names of absentees and look them up, and see that children not in the government schools are attending elsewhere. The compulsory system is found to work well in practice and is enforced with very little friction. The people have been accustomed to it for more than a generation past, and accept it as a matter of course.

Formerly, and until within comparatively recent times, the government schools were of two kinds; the so-called "common schools" which were all taught by native Hawaiians in the Hawaiian language, and the "select schools" which were taught in English, though many of the teachers were Hawaiians of either pure or mixed blood. Tuition in the common schools was entirely free; in the select schools a small fee was charged. The results of this policy were not altogether satisfactory. The natives being in the habit of sending their children to the native schools for perhaps half their school age, and then, if possessed of the necessary means, transferring them to the schools taught in English, it was found that the instruction received in the former afforded a very inadequate preparation for the requirements of the latter, so that a considerable fraction of the prescribed school age was practically wasted. The pupils had learned to read and write Hawaiian and acquired some knowledge of arithmetic, geography, etc., but they had also acquired a habit of not only reading and writing, but of thinking in their native language, so that it was quite a common remark of teachers in the select schools that they preferred to take a pupil who had never been to school at all, to one who had passed four or five years in a native common school.

From time to time the Hawaiian schools were replaced by English at the request of the native people themselves in the respective districts, and about ten years ago it was definitely decided to close out all that remained of the former, as fast as it could be done without crippling the service, and to have the whole school population taught in English. This policy has been pursued so steadily and successfully that two small schools in out of the way country districts are all that now remain of the "common schools" of former days, and the residents of the neighborhood are now asking for an English school in place of one of these.

At the same time, and as a necessary result of raising the public schools generally to the grade of what had been formerly known as "select schools," tuition in all the government schools was made free, with the one exception that the Government might establish a select, that is to say a pay school, if thought best, in any district where there was a free school affording the same grade of instruction. At the present time there are three pay schools in all under the Department; the High School and one other in Honolulu, and one in Hilo, the largest town on the Island of Hawaii.

Including the High School, the Normal School, the Reformatory School mentioned above and one night school, there are one hundred and twenty-five government schools of all kinds, requiring at the present time the services of two hundred and eighty-nine teachers whose monthly salaries aggregate something over fifteen thousand dollars. The nationalities of these teachers, according to the last printed report, were, in round numbers as follows: Hawaiian (including those of pure and mixed blood), forty per cent.; Americans, thirty-seven per cent.; British, seventeen per cent.; and the remainder of various foreign nationalities. It is however to be noted that a considerable percentage of those put down as Americans, British, etc., are Hawaiian born but, being of unmixed foreign blood, are classed according to the nationality of their parents. According to the same report, about forty-three per cent. of the teachers were males and fifty-seven per cent. females.

In the appointment of teachers, race lines receive very little consideration. There are teachers from all the principal nationalities represented here with the exception of the Japanese, who are comparatively new comers, as well as from the various crosses and combinations of the same. There are white principals, with native assistants, native principals with white assistants, and all working together, so far as the race question is concerned, without friction.

In addition to its other functions, the Department of Public Instruction is charged with the duty of taking the census, this being done every six years. According to the last census, taken a little over a year ago, the population within the legal compulsory school age was 14,286, being an increase of 2,277, or about nineteen per cent. in six years; while, according to the school statistics compiled as of December 31st, 1896, the total number of children attending all schools, government and independent, was 14,023, of whom 10,189 were in government schools, and 3,834 in independent schools. It will be

noticed that the population within school age and the number actually attending school approximate very closely. At the time of the last biennial report, made as of December 31st, 1895, the total school attendance was 12,616. The increase for the year 1896 was therefore 1,407, which is greater than for any previous two years, with one exception.

The following table gives the school attendance at various times during the last 42 years:

Year.	Total School Attendance.
1854.....	12,432
1856.....	10,076
1866.....	8,553
1876.....	6,252
1886.....	9,616
1896.....	12,616

It will be noticed that the lowest point in school attendance was reached in 1876, the falling off during the preceding twenty or thirty years being due entirely to the decrease in the native population. This falling off in native Hawaiians still continues, though not perhaps at the same rate, the doubling of the school attendance in the last twenty years being due to the large increase in the foreign population, many of whose children, born in these islands, are now attending our schools.

Classified by race and nationality, the 14,286 children returned in the last census as within the legal school age are found to be divided as follows:

Hawaiians (full)	5,467
Hawaiians (part)	2,437
Hawaiian born, both parents being foreigners.	4,505
Chinese and Japanese.....	812
South Sea Islanders.....	6
White foreigners of all kinds.....	1,059
Total	14,286

It will be seen that more than one-third of this whole number consists of Hawaiian born children of unmixed foreign blood. This shows where the increased school attendance of the last twenty years has come from, and points most unmistakably to what may be expected in the future.

The Legislature meets every two years and appropriations

are made for biennial periods. The appropriations made by the last Legislature for school purposes for the two years ending December 31st, 1897, aggregated \$455,331.55, or at the rate of \$227,665.77 per annum, which, for a country having not much over one hundred thousand inhabitants in all, may be regarded as liberal. This provision, large as it may seem in proportion to the population and resources of the country, is, owing to the rapid increase in school attendance and the constant effort to raise the standard of qualifications in the teaching force, thus causing the pay roll to increase more rapidly in proportion than the number of teachers, proving inadequate for the purpose intended. In addition to the appropriations mentioned above, which are all for current expenses, including repairs on school buildings, about thirty thousand dollars has been expended within the last year and a half in the erection of new school houses and teachers' cottages.

This last item may need a word of explanation. Owing to the local conditions existing in many of the out of town districts, it is a matter of absolute necessity, if the Department expects to secure and retain the services of competent, well educated ladies and gentlemen, to provide them with houses to live in. In most of the country districts there are no hotels or boarding houses, and in many instances no white families within any practicable distance of the school. The teacher or teachers must therefore keep house as best they may, the Government building a cottage and giving them the use of it rent free.

This adds of course very materially to the cost of carrying on the schools of the country, but it is an expenditure that cannot be avoided without seriously impairing the efficiency of the service. As the country is settled up, this difficulty will disappear. Of the sum of \$455,331.55, mentioned above as the aggregate of the appropriations for the current expenses of the Department for the biennial period, \$404,000.00 is required for salaries and pay rolls, mostly for teachers.

Within the last few years there has been instituted and is now regularly carried on, a system of teachers' examinations. These are generally held annually, but not always simultaneously, throughout the Islands, and are of two grades; primary and grammar, the former being the only one made compulsory up to the present time. Candidates for primary certificates are examined in mental and written arithmetic, English grammar, reading, spelling, dictation, geography, penmanship and methods of teaching. Candidates for the

grammar grade are, in addition to the foregoing, examined in algebra, geometry, physiology, physical geography, general, American and Hawaiian history, and theory and practice of teaching. Certificates of several classes, based on the averages obtained are granted to successful candidates, the time for which they are good depending on the class of the certificate. Persons earning first class grammar grade certificates, which requires an average of ninety per cent. or over, and who have a record of five years or more of successful school room work, are entitled to life diplomas.

New teachers commencing without previous experience receive salaries graded according to the class of their certificates. Those having no certificates commence at a still lower rate, and these latter appointments are understood to be temporary, the appointee being expected to take the examination at the next opportunity, and being liable to be dropped at any time for failing to do so, or for failing to pass.

The salaries of the regular teaching force are annual salaries, payable monthly, on the last day of each month, vacations included. A separate draft on the public treasury is drawn for each salary, and the money never fails to be ready on the appointed day. Each employee of the Department knows just what he or she can depend upon, and does not have, as in many places, to accept a warrant for the amount due, to be collected at some indefinite time in the future when the public treasury may be in a condition to pay.

The number of pupils to each teacher averages thirty, in all the government schools throughout the Islands; in all the independent schools the average is nineteen. In considering this discrepancy it should be remembered that the independent schools are largely boarding schools, where the many things to be attended to outside the routine of an ordinary day school, necessitate a proportionately larger force.

The Honolulu High School was organized in 1895, the higher grades of an existing school being taken as a nucleus and transferred to new quarters, which may, with very little exaggeration be styled "palatial," the Government having purchased for the purpose what was one of the largest, and probably considerably the most costly private residence in the country, it having been built and finished in lavish style by the late Princess Ruth, a sister of Kamehameha IV. and V. This property, which includes ample grounds in handsome condition and two buildings suitable for teachers' residences, was bought on terms that make it an excellent investment.

The school is well conducted under an able principal, and is doing good work.

The Normal School, which is accommodated in the High School building, is also a new departure in Hawaiian educational policy, having been established a few months after the High School. It has at present an attendance of between forty-five and fifty, and is in charge of two teachers. The present attendance is considerably in excess of that of last year, and an addition to the teaching force will have to be made at an early day. In connection with the Normal there is a "practice school" under the general control of the same principal. It is one of the Honolulu primary schools, where the normal students are sent in turn to teach under the supervision, and subject to the criticism of the regular teachers of the school, who are selected with special reference to their fitness for this work.

According to the last printed report, the independent schools numbered 62 in all, with a total enrollment of 3,426. This is an average of about fifty-five pupils to a school, while the average in the government schools is something over eighty. More than half the independent schools, and about two-thirds of the pupils attending schools of that class are to be found in Honolulu.

Several of these are doing valuable work in lines that the Government is not prepared to enter upon. Among these are the boarding schools for Hawaiian girls, of which there are six in all, four of these being in Honolulu. In these schools an aggregate of nearly three hundred and fifty Hawaiian girls are receiving, in addition to the ordinary school course, training in household arts and civilized modes of living generally. One of these schools is in charge of a sisterhood of the Anglican Church Mission, another in charge of a sisterhood of the Roman Catholic Church, and a third is part of the Kamehameha school work.

The Kamehameha schools were established under the will of the late Mrs. Bernice Pauahi Bishop, wife of C. R. Bishop of the Honolulu banking house of Bishop & Co., she having left the bulk of a large property in the hands of trustees for the establishment and support of these schools. Mrs. Bishop was a native Hawaiian of high rank, who having no children, and her husband being possessed of ample means, decided to dedicate her wealth to the benefit of the young people of her own race. There have been established and are now in successful operation, in addition to the girls' boarding school

just mentioned, a boys' school combining manual and technical instruction with the ordinary school branches, and a preparatory department. Mr. Bishop has supplemented his wife's bequest with large and repeated gifts from his own fortune, and the ample means at their command have enabled the trustees to organize and equip the school on very liberal lines. Commodious and well equipped work shops with steam power and the best mechanical appliances obtainable, enable this school to give thorough training in various departments of wood and metal working, and the boys show a very satisfactory degree both of interest in their work and of capacity for acquiring proficiency and skill therein. The last report of the Department of Public Instruction says, "The boys who have passed the full course at Kamehameha are beginning to fill various worthy positions in life and are proving themselves able men for the work they undertake." There are at present about two hundred inmates of this school and about fifty in the preparatory department. There is also, in connection with this school, a normal and training department.

Oahu College, mentioned above as having been founded in 1841 as the Punahou School, has developed into a well-equipped and flourishing institution, having boarding and day departments, and also a preparatory department, which latter is centrally located in the town, the main establishment being in the suburbs, some two miles or more away. At the latter place there are very spacious grounds, with substantial and handsome buildings, a laboratory and scientific department, and all the machinery requisite to make the institution a college in fact as well as in name. The main academic building, completed within the last year, is built of stone at a cost of \$76,000 00.

A handsome endowment has been gradually built up, amounting at the present time to some \$285,000.00. The institution also owns considerable land outside of that used for its own purposes, and this is increasing rapidly in value.

The president and other members of the college staff are able and cultivated ladies and gentlemen and the institution is in every way an honor to this country.

In addition to the institutions mentioned above, there is a large boarding and day school for boys, known as St. Louis College, which is in charge of a lay teaching brotherhood of the Catholic Church, and a number of small schools supported by private enterprise, including several well conducted kindergartens.

On the subject of the secularization of the public schools and the entire separation of church and state, the Republic

of Hawaii has taken advanced ground. The Constitution forbids any gifts or subsidies of money, lands, or public credit to any denominational or sectarian school, or in fact, to any schools not under the direct control of the Government. By the new school law, passed in 1896, no priest or minister of religion can be a member of the Board of Education. Clergymen, may be, and in several instances are teachers and principals in government schools, but strict care is taken that no denominational tenets of any kind are taught in the schools under their care.

The Chinese residents maintain a number of small schools devoted to the teaching of their own language, but these are only allowed on condition that the pupils therein, if within the legal school age, shall also attend regularly at some school taught in English, and take the instruction in Chinese outside of government school hours.

One result of the efforts that have been made in educational matters is that, so far as the younger portion of the white population and the native Hawaiians are concerned, the percentage of illiteracy is less than in any of the great European nations, Prussia perhaps excepted, and less than in many States of the American Union. It is very rare to find a native Hawaiian under forty years of age who cannot at least read and write his own language, and those of the population signing their names with a cross must be looked for among those whose earlier years were passed elsewhere than in the Hawaiian Islands.

